

**TRADITIONAL RULERSHIP AND COMMUNITY DEVELOPMENT IN YEWA
SOUTH LOCAL GOVERNMENT, OGUN STATE, NIGERIA**

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ABSTRACT

Traditional rulers are the custodian of culture and traditional authority holders in the community. The paper examined the roles of traditional rulers in community development as well as the effect of traditional rulership in community development in Yewa South Local Government, Ogun State. The study make use of primary source of data through administration of questionnaire and content analysis of interview responses as well as secondary source of data which include related published journals, internet material, unpublished material, archival material and textbooks. The study was anchored on the institutional approach to development. The study discovered that traditional rules has many roles to play in the development of their community and those roles has significant effect on the improvement of citizen's standard of living as well as national development. The paper therefore argues that traditional rulers should be empowered politically and constitutionally to enhance community development as well as national development.

Keywords: *Traditional Ruler, Traditional Authority, Community, Development, Community Development, National Development*

1.0 INTRODUCTION

The early colonial administration in Nigeria and indeed English Speaking West African States used traditional rulers in large scale in their system of indirect rule, which characterised British colonialism. Ever since then, the relevance of traditional rulers in governance especially in Nigeria has always manifested in divers forms and degrees. This was in realization of the relevance of traditional rulers in the governance of primitive communities and kingdoms as well as the desire by the colonial authorities not to disrupt an already existing system and to reduce the volume of manpower requirement for indirect rule (Rubin, 2001; Idonije, 2008; Osakede &

Ijimakinwa, 2015 & Adewusi, 2018). There were the warrant chiefs during the indirect rule system, and the then colonial government recognized local chiefs, who performed as native court judges. The first class chiefs were recognized in the middle belt of Nigeria during the colonial era. All these sets of traditional rulers contributed in no small measure, to the upliftment of their community and community development at large (Kuponiyi, 2008). This in effect rationalized the process for the selection, acknowledgment and roles of traditional rulers, therefore, formed the constitutional framework for traditional democracy, by a community selection of a satisfactory ruler.

The traditional rulership in the early era of Nigeria community which keep to the laws and norms of the society and the governance of the traditional rulers created mutual relationship between the citizen and the leaders, expressing strong concern for community development and mandating sanitation, meet the government as regard to community development project and citizens well being. Looking at the position and intensive key responsibility of traditional rulers in Nigeria toward community development, it has changed. The role of traditional rulers in Nigeria as it concern to community development, in view of the fact of the introduction of local government reforms of 1976 changes leadership roles of traditional rulers which in the culture, were clearly expressed that it is not the purpose of government to destroy the organic unity of the traditional institutions. The traditional emirate and chiefdom will remain, although their functions will be changed to accord with the present day circumstances. Although the paramount of chiefs was undone by colonial rule, traditional rulers have served as important adjuncts in the administration of post-colonial government in both Nigeria (William, 2007).

The role of traditional rulers across local government in Nigeria has been undergoing change as the democratic dispensation within the country develops. It has therefore become necessary that they redefine their role as heads of their polities within the framework of developmental efforts by the central government and its regions; as well as, non-governmental organizations (NGOs) (Wilhelmina, 2002; Osakede & Ijimakinwa, 2015; Ngwu, 2019). Researches on traditional rulership or institution mostly focus on their relevance in modern day governance, development communication, community security, and local government administration, with little attention to how their existence can improve development in their community of domain (Idonije, 2008;

Osakede & Ijimakinwa, 2015; Adewusi, 2018; Ngwu, 2019; Okonkwo, Onuigbo, Eme & Ekekwe, 2019).

Traditional rulers remain for a variety of reasons, important to the plan and realization of development projects within the area of control. Their expected core functions include recruitment of their communities for developmental purposes, articulation of citizens interest for regional and national policies, maintenance of peace and order in their domain, coordination of self-help project through aggregation of felt-needs of people in their communities, among others (Wilhelmina, 2002; Osakede & Ijimakinwa, 2015 & Makinde & Olabode, 2019). These functions will enhance the provision of infrastructure for enhanced standard of living within the community and resolving identified problems in the community and the nations at large. Sometimes, traditional rulers initiate development projects and secure the support of both internal and external development agents for the execution of these projects.

The 1999 constitution of Federal Republic of Nigeria failed to give specific roles to the traditional rulers, with placing them under Local Government. This makes the traditional an appendage to political appointees who have the legal power to install and remove traditional rulers at will. The traditional rulers are only called upon by the politicians during electioneering with no functions in policy making, implementation as well as evaluation. Failure to give constitutional functions to traditional rulers also resulted to lack of source of fund to the traditional institution. Finance is the backbone of community development, which is the first challenge facing ideas of traditional rulers toward implementing programmes or project that can better the life of their subjects. Traditional rulers work in conjunction with their subjects and therefore carry the whole community along to accomplish development projects that will be of benefit to the entire community. The need for this study emerged in response to this development. This is as a result of the renewed desire for an effective medium and instruments for mobilization at the grass root level for rural and national development.

The above resulted into the questions as how traditional rulers can even engender community development amidst agitation for traditional institutions inclusion in modern government. This study specially seeks the empirical evidence to support the role of traditional rulers in

community development in Nigeria with particular reference to Yewa South local government area of Ogun State. The study intends to identify the roles of traditional rulers in community development in Yewa South Local Government and assess the effects of traditional rulers in community development in Yewa South Local Government, Ogun State.

2.0 LITERATURE REVIEW

2.1.1 Concept of Traditional Rulership

The concept traditional rulership refers to the indigenous arrangements whereby leaders or persons by virtue of heredity or people with proven track records are nominated, appointed and installed in line with the provisions of their native laws and customs. The essence of the institution is to preserve the tradition, the customs, cultural heritage of the people and to manage, settle and resolve disputes/conflict arising within or between members of the community by the instrumentality of laws and customs of the people in that particular community or society. Generally, they are seen and referred to as the custodians of their people's norms, cultural values and practices. Adding on conceptual clarifications, Malami (1978) has identified three categories of traditional title holders that derive their titles from and through the traditions of the people, although the traditions vary from time, place and depth of cultural roots.

Firstly, those holding literally honorific titles, conferred on them by superior traditional rulers in recognition and appreciation of the service rendered to the society. This category has no schedules or specific functions seen as a good chain of information and agents of conscientizing or mobilizing people when the need arises. The second category is holders of titles or positions due to recent recognition or creation of such titles. In contrast to the above, they may have executive functions but restricted by the same laws that created them or gave them recognition. The last category is full time executive traditional title holders who perform executive functions from traditions largely rooted, revered and recognized and exercise their executive functions. Issues relating to traditional rulers are handed down or transmitted from the past. Its authority is mostly unquestionably accepted, adhered to and its principles practiced with reverence. Its practice reflects continuity with the past for which its continuity is usually understood to link generations (Mair, 2008; Osakede & Ijimakinwa, 2015). Tradition weave together both social

and political system of a collective; the social defines and directs how people of an ethnic group ought to live and relate, the political enforces adherence to traditional norms of a group by exercising authority to secure obedience from the people. This person is linked to African traditional which sees political power as often personalized and that leadership is permanent in the context of self recruited oligarchy (Abdulqadir, 2014).

The ordering of traditional authority in Nigeria had an aristocratic flare that was and still is domineering over their subjects. Even the warrant chief arrangement that were established by the British within the Middle-Belt and Eastern region to help collect taxes and maintain law and order at latter metamorphosed into traditional authority took on the aristocratic and domineering aura in order to command respect and obedience. The power of traditional authority is rooted in tradition; given its deep root in group beliefs and values it powers is not to be underestimated because it is intricately attached to spiritualism or cultural level of giving meaning to people's lives, of allowing them to experience a sense of belong. Hence, traditional ruler derives its powers by appealing to customs and tradition (Emordi & Osiki, 2008 & Ngwu, 2019).

Traditional ruler is hierarchical ordered and structured on the basis of status; it is a compound of factors such as honour, prestige, standing and power. It is characterized by the person's role, rights and duties in relation to the other members of that order (Odemosu, 2003; Emordi & Osiki, 2008 & Sokoh, 2018). Given the distance between the Nigerian state and the people arising from continued government arbitrariness and neglect of the needs of the people Nigerians have strong affiliation to traditional authority for protection. Traditional rulers as used here relate to the system of rulership and it is headed by a traditional ruler. According to the Dasuki Committee quoted in Osakede & Ijimakinwa (2015), a traditional ruler is a person who by virtue of his ancestry occupies the throne or stool of an area and who has been appointed to it in accordance with the customs and tradition of the area and has suzerainty over the people of the area.

Reflecting closely on the definition offered above it is evident that one can only become a traditional ruler only through inheritance. Consequently, only members of the traditional ruling families can legitimately aspire to become traditional rulers. Since, it is a hereditary office those who do not belong to that traditional group or do not have a traditional institution cannot become

traditional ruler of a given locality or ethnic group even if he possess better rulership qualities than members of the “ruling” or “royal families”. While this definition assures privileges for some it at the same time results in the exclusion of others. Determining the exact origin of traditional institution remain elusive but it is certain that most of the nation-state scattered across the then territory now named Nigeria had traditional institution that played a significant role to their growth, influence, development and dominance of other societies. At the head of every traditional institution sits the traditional ruler who exercised sovereign power over the people. In pre-colonial era most of the traditional institutions had well structured system of government that was basically centralized and access to rulership was hereditary. In some parts traditional structures of rulership were more dispersed, or were acephalous (Emordi & Osiki, 2008 & Ngwu, 2019).

During colonialism all that changed as the colonial government restructured and incorporated the indigenous system to serve the interest of the colonial state and the metropolitan authority. It was an attempt by the colonial authority to rule through the traditional political structures (Emordi & Osiki, 2008). In reality however, traditional political institutions incorporated into colonial administrative machinery were not allowed to enjoy any autonomy but they were required to operate within the demands of colonial state (Sokoh, 2018). During colonial conquest the British colonialist used the prominent traditional authorities to conquer localities that were periphery or interior and elusive to the colonialist reach. Characteristically, several pre-colonial societies had democratic elements that scholars speculate might have led to more open and participatory politics had they not been interrupted by colonialism. Governance in the Yoruba and the Igbo communities involved principles of accountability and representation.

In the time of independent Nigeria, the role of traditional rulers has become even more evolved. Traditional rulers are still highly respected in many communities and states and have considerable economic and political influence in the country. There is intense competition for royal seats of the dynasties, although they have no formal power in the democratic structure.

2.1.2 Concept of Community Development.

Community development is a term that has been subjected by several authors to various perspectives, each of them presenting definitions to connote their specialisation and practice. The assumption is that the definition of community development can easily be arrived at by understanding the concepts of community and development separately. However, community development is a broad concept, hence the various views and definitions on the concept. “Development” is a progression that increases varieties. It means new choices, variation, thinking about ostensible issues differently and forestalling change (Ihejirika, 2018; Makinde & Olabode, 2019).

Community development marries the idea of “community” with “development”. The notion of community refers to a group of people with common traits. Therefore, community development depends on communication between people and cooperative action, rather than individual exploits which some sociologists termed as “collective agency”. Dokubo (2015) asserted that “community development is one of the main boards upon which national developmental policies and their implementation are hinged. The concept of community development is not completely new. What probably may appear new is the mode of application in modern times and its ancestry as a union of community, organization and economic development. However, Makinde and Olabode (2019) conceptualise community development as a continuous process of positive change in the quality and span of life of a person or group of person, accompanied by structural transformation and modernization of socio-economic environment.

The Cambridge summary conference of 1948 in Makinde & Olabode (2019) averred that, Community development is a programme designed to encourage improved living for the entire community with the vigorous contribution and if possible, on the creativity and if not forthcoming instinctively, by the use of methods for instigating and motivating it in order to ensure its active fervent reaction to the movement. Hence, it purports trickle-down effects and efforts from the government to ensure the optimal wellbeing of the people that reside in such communities, and this is done through the collaborative efforts of both the government and the people. Ogo in Adedoyin, (2010) opined that community development is a move by the community members to

provide their basic needs through their own efforts and sometimes with external assistance where necessary and possible. He is of the opinion that whether this external assistance comes or not, it is believed by professionals in community development that adequate injection of external assistance by local governments in self-help efforts by the communities, reinforces local development actions. Hence, local governments should seize the opportunity to offer such external assistance or acts as facilitators for community development.

2.1.3 Effects of Traditional Institutions in community development

There is no gainsaying the fact that the traditional rulers occupy a strategic position in modern Nigeria. This position was substantially recognized by different communities even before the period of colonization. It is this importance that influenced the colonialists to use it in order to achieve their selfish motives. One singular characteristic of the traditional authority is the capacity to change, as the situations and conditions change.

Cookey, (2010) argued that traditional rulers are perceived as assisting the government in maintaining law and order in the communities as well as promoting peaceful co-existence of people of different religious, ethnic and social backgrounds. The way of life of ordinary people in Nigeria is deeply rooted in their culture and traditional are central to maintaining their cultural values and traditions. They found that, the traditional rulers are more accessible to the ordinary people in times of need and problem than government officials and elected politicians. In addition, traditional rulers treat their people without discrimination. People generally trust their traditional rulers and respect (Cookey, 2010).

Furthermore, the traditional rulers mobilize available community resources which involve getting the members of a community together to act with concerted effort to ensure self-reliance and programme sustainability. Ijah (2013) in Dokubo (2015) sees community resource mobilization as a means of wiping up sentiments for positive action to be taken to achieve felt needs. She also described it as a process through which group of people assembles material and non material resources and places them under collective control for singular purpose of pursuing and achieving group interest through collective action. She further observed that mobilization “involves creation of awareness and raising the consciousness to the masses to turn around their

mental and psychological facilities for attitudinal changes towards improvement of their welfare”. Community mobilization empowers members by providing adequate information, relevant education, technical support and decision-possibility so as to enable them share in the opportunities and responsibilities for action in the interest of the community. When the people are filled with zeal and enthusiasm to sustain the tempo of community development, the result is that they are motivated to increase participation, making for effective time-bound of accelerated operations. The aim is to enlist high level of commitment and make the community feel and belief that a particular project belongs to the community.

2.2 Empirical Review

According to Kuponiyi (2008), rightly noted that it is in the realization of this fact that traditional rulers remain the focal point of the people’s collective aspirations that governments at all levels always want to identify with traditional institutions in Nigeria. According to Orapin (1996), one approach in creating sustainable rural development is through giving main actors (traditional rulers) as well as villagers living in the community, an equal opportunity to think and plan their own future. This underpins the need for effective leadership structure and making strategic plans at the local community levels in order to harness the efforts of the rural resource mobilization.

Osakede and Ijimakinwa (2015) assert that traditional rulers can play better roles in the political process. The roles can be separated into three categories. First of all, they have advisory role to government in administration at both national and sub national levels. This was demonstrated in the support the Lagos State Traditional rulers gave to Lagos State Government when 37 Local Council Development Areas (LCDAs) were created and the Federal Government went all out to use the Federal might to kill them. The traditional rulers issued a “19-point communiqué” in July 2009 backing the creation of the LCDAs and advised President YarAdua to seek redress in court if any law was violence. Secondly, they play developmental role by complementing the efforts of government in revenue and resource mobilization sensitization of their subjects to government’s programmes on health issues like immunization and HIV/AIDS campaigns, voter registration etc. While campaigning that Nigerians should do voter registration, President Jonathan said: “This is the time for traditional rulers to speak to their subjects on the need to come out for the

forthcoming voter registration, so that during elections, the people can choose their leaders.” Thirdly is their role in conflict management. This has been proven across traditional rulers. Despite the Land Use Act which vests the sue of land in the hands of state governors, the role of traditional rulers is prominent. They also broke peace between the people and the state in cases where misunderstanding exists as a result of communication gap.

In another study, Idonije (2008) revealed from respondent in Edo State that they supported and accepted that traditional rulers in Edo State will enjoy higher support and legitimacy when their ascension to the throne is based on the customs and traditions of the community in which they rule and vice versa. It was also revealed that traditional rulers in Edo State are highly regarded in areas with traditional setting than urban areas. Also, it was discovered that the people of Edo State believed that traditional rulers have higher capacity to execute their roles better when integrated with modern government.

Ngwu (2019) stated that development communication planners must consult elaborately, cooperate with them and integrate the traditional institutions fully in their programmes in order to attract speedy positive changes in behaviour, attitude and practices needed for rural development. Most development communication interventions do not see the light of the day (fails) due to unwillingness on the part of programme planners to explore and utilize local intelligence of the target social system. They, programme planners see themselves as all knowing and consider the rural people as being ignorant and bereft of developmental ideologies. Hence, they tend to impose their foreign ideas on the people which are totally alien and averse to the peoples’ already held values, norms, traditions, customs and mores. It is important to state here that addressing the unwholesome cultural practices and superstitious beliefs which militate against effective rural development is predetermined by the level of conviction on the part of the traditional institutions that are considered as the custodians of these values.

Okonkwo, Onuigbo, Eme & Ekekwe (2019) assert that traditional rulers and security agents should be seen as partners in the onerous task of maintaining internal security. Since security is a collective responsibility, it is our contention that traditional rulers should be ascribed official roles as they remain the focal point of the rural populace. This becomes more desirable as Nigeria today faces numerous threats to its stability. Traditional rulers who had played

significant roles in matters of security in the past can be energized to play more roles in the face of new security challenges. It is an accepted fact that chieftaincy institutions in the country have served and will continue to serve vital roles in the maintenance of justice and order, and in the preservation of most of our cherished traditional values, especially in the rural areas where most Nigerians live. The clarion call is for more recognition taking into consideration their past and on-going roles in the sustenance of our national security. This calls for our traditional rulers to be true partners with government and security agencies at all levels, in order to achieve the objective of *Security for All* as stated in the current Grand Strategy on National Security (2016) which was enunciated at the inception of the present administration in 1999 by President Obasanjo. The nation is proud of the contributions of traditional rulers throughout our history: before, during and after the colonial period, up to the present time.

2.3 Theoretical Framework

The institutional approach was adopted as a framework for this study. The basic argument of this theory is that the institutional framework for the planning and implementation of rural development programs should be placed elsewhere permanently, not temporally in order to obtain significant development. Olisa and Obiuku (1992) proposed the institutional approach. According to this theory, there should be an institutional framework for the planning and implementation of existing rural and non-strategic rural development programs, where agencies are created to deal with certain situations and later they became dilapidated when such programmes they were created to handle ends, or are scrapped by succeeding administrations. Under this approach, rural people need food, electricity, good health care, communications, social interaction facilities, and so forth. Rural electrification, an improved sanitation, According to La-Anyene (2006) as quoted in Larry & Sunday (2016), the basic institutions in rural development argue that the latter is a sign to improve the standard of living, while the former will prevent youth migrating to cities because of urban events in rural areas. They can use electrical equipment and can run treatment plants. They can also be stored, heated and cooled better and provide more attractive conditions for agriculture. The institutional approach therefore calls for the establishment of a permanent institution to be established permanently at the local

level as a standing body responsible for monitoring and coordinating activities at the grass-roots level. The institutional approach ensures that development strategies are progressive so that efforts are improved upon progressively and outcomes are sustained and maintained by successive Governments and development agencies.

The relevant of this theory is the support for traditional institution as a mechanism or means of supporting grassroot development, community development as well as national development. The theory supported that traditional rulers are necessary for community development within each local government which will result to aggregate National development.

3.0 RESEARCH METHODOLOGY

The study will adopt description research design through administration of questionnaire and conduct of indepth interview to various stakeholders where necessary. The study population comprised of all traditional rulers in Yewa South Local Government. That is, 95 members in the Council of Traditional Rulers that comprise of the entire traditional rulers in the 10 wards of Yewa South Local Government, Ogun State. Simple random sampling technique of 10% was applied to select 48 members of the traditional rulers' council for questionnaire purpose. Also, interview was conducted with selected area traditional rulers (Baale) in 3 wards within the local government. The study makes use of secondary source of data through published journals, unpublished research, textbooks, government publications, among others. Data collected were analysed using descriptive statistics and content analysis of interview responses.

4.0 DATA PRESENTATION

4.1 Roles of Traditional Rulers in Community Development in Yewa South Local Government, Ogun State.

The table 4.1 shows the analysis of the roles of traditional rulers in community development of Yewa South Local Government, Ogun State. The sampled respondents were asked to respond to the question that traditional rulers initiated project for community development in Yewa South Local Government. It was revealed that 70.0% of the total sampled respondents agree that traditional rulers initiate projects for community development in the local government while

30.0% of the total sampled respondents disagreed with the statement. Also, the respondents were asked to respond to statement that traditional rulers enhance conflict resolution in Yewa South Local Government. The result revealed that 70.0% of the total sampled respondents agreed with the statement and 30.0% of the total sampled respondents disagreed that traditional rulers enhance conflict resolution in Yewa South Local Government.

In the same vein, the sampled respondents were asked to respond to statement that traditional rulers support governments on various developmental projects in Yewa South Local Government. The result shows that 80.0% of the total sampled respondents agreed that traditional rulers support governments on various developmental projects in Yewa South Local Government while 20.0% of the total sampled respondents disagreed with the statement. Also sampled respondents were asked to respond to the statement that traditional rulers sponsored the community development project in Yewa South Local Government. The result revealed that 75.0% of the total sampled respondents agreed that traditional rulers sponsored the community development project in Yewa South Local Governments and 25.0% of the total sampled respondents disagreed with the statement. Lastly, the sampled respondents were asked whether traditional rulers are involves in felt-need identification for community development programmes. The result shows that 81.3% of the total sampled respondents agree that traditional rulers are involves in felt-need identification for community development programmes while 18.7% of the total sampled respondents disagreed that traditional rulers are involves in felt-need identification for community development programmes in Yewa South Local Government.

Table: 4.1: Roles of Traditional Rulers in Community Development in Yewa South Local Government, Ogun State.

S/N	Question	Answer	frequency	Percentage (%)
1	Traditional rulers initiated project for community development	Strongly Agree	17	42.5
		Agree	11	27.5
		Strongly Disagree	09	22.5
		Disagree	03	7.5
		Total	40	100
2	Traditional rulers enhance conflict resolution in the local government	Strongly Agree	17	42.5
		Agree	11	27.5
		Strongly Disagree	08	20.0
		Disagree	04	10.0
		Total	40	100
3	Traditional rulers support governments on various development project	Strongly Agree	18	45.0
		Agree	14	35.0
		Strongly Disagree	05	12.5
		Disagree	03	7.5
		Total	40	100
4	Traditional rulers sponsored the community development project in the local government	Strongly Agree	16	40.0
		Agree	14	35.0
		Strongly Disagree	08	20.0
		Disagree	02	5.0
		Total	40	100
5	Traditional rulers are involves in felt-need identification for community development programmes	Strongly Agree	20	50.0
		Agree	12	31.3
		Strongly Disagree	05	12.5
		Disagree	03	6.2
		Total	40	100

Source: Field Survey, 2019.

4.2: Effect of traditional rulers in community development in Yewa South Local Government, Ogun State.

The table 4.2 shows the analysis of effect of traditional rulership on community development in Yewa South Local Government, Ogun State. There are five items to test the effect of traditional rulership on community development in Yewa South Local Government, Ogun State. The first variable was use to asked the sampled respondents to respond whether traditional rulers are effective in executing community development project in Yewa South Local Government, Ogun State. The result revealed that 72.5% of the total sampled respondents agreed that traditional rulers are effective in executing community development project in Yewa South Local Government, while 27.5% of the total sampled respondents disagreed that traditional rulers are effective in executing community development project in Yewa South Local Government. Also, the sampled respondent were asked to respond to whether traditional rulers are effective in mobilizing local resources for community development in Yewa South local Government. The result revealed that 75.0% of the total sampled respondents agreed that traditional rulers are effective in mobilizing local resources for community development in Yewa South local Government while 25.0% of the total sampled respondents disagreed that traditional rulers are effective in mobilizing local resources for community development in Yewa South local Government.

Moreover, the sampled respondents were asked to respond to whether traditional rulers activities lead to effective policy formulation on community development from all levels government. The result revealed that 75.0% of the total sampled respondents agreed that traditional rulers activities lead to effective policy formulation on community development from all levels government while 25.0% of the total sampled respondents disagreed that traditional rulers activities lead to effective policy formulation on community development from all levels government in Yewa South Local Government. Also, the result revealed that 80.0% of the total sampled respondents agreed that traditional rulers are effective in assisting the government in maintaining law and order for community development in Yewa South Local government while 20.0% of the total sampled respondents disagreed that traditional rulers are effective in assisting

the government in maintaining law and order for community development in Yewa South Local government. Lastly, the result revealed that 87.5% of the total sampled respondents agreed that traditional rulers mobilize Community Based Organisations (CBOs) for effective implementation of community development programmes while 12.5% of the total sampled respondents disagreed that traditional rulers mobilize Community Based Organisations (CBOs) for effective implementation of community development programmes in Yewa South Local Government, Ogun State.

Table: 4.2: Effect of traditional rulers in community development of Yewa South Local Government, Ogun State.

S/N	Question	Answer	Frequency	Percentage (%)
1	Traditional rulers are effective in executing community development projects in Yewa South Local Government	Strongly Agree	8	20.0
		Agree	21	52.5
		Strongly Disagree	10	25.0
		Disagree	1	2.5
		Total	40	100
2	Traditional rulers are effective in mobilizing local resources for community development in Yewa South Local Government	Strongly Agree	19	47.5
		Agree	11	27.5
		Strongly Disagree	5	12.5
		Disagree	5	12.5
		Total	40	100
3	Traditional rulers activities leads to effective policy formulation on community development from all levels of government	Strongly Agree	20	50.0
		Agree	10	25.0
		Strongly Disagree	7	17.5
		Disagree	3	7.5
		Total	40	100
4	Traditional rulers are effective in assisting the government in maintaining law and order in the community for development	Strongly Agree	21	52.5
		Agree	11	27.5
		Strongly Disagree	7	17.5
		Disagree	1	2.5
		Total	40	100
5	Traditional rulers mobilize Community Based Organizations (CBOs) for effective implementation of community development programmes	Strongly Agree	25	62.5
		Agree	10	25.0
		Strongly Disagree	4	10.0
		Disagree	1	2.5
		Total	40	100

Source: Field Survey, 2019.

4.3 Discussion of Findings

It was discovered that most of the people in Yewa South local government are aware of the role of traditional rulers in community development, ranging from dispute resolution, infrastructural facilities such as local road grading, earth dam construction, and construction of culverts, market construction, among others. The findings on the nature of community development benefited through traditional rulers in Yewa South local government reveals that market have been established for them, this indicates that the people can now carry out their socio-economic activities therefore creating wealth and employment for themselves.

The study discovered that traditional rulers initiate projects for community development (70.5%), traditional rulers enhance conflict resolution for community development in the local government (70%) and traditional rulers are involves in felt-need identification for community development programmes (81.3%). In the same vein, it was discovered that traditional rulers are effective in executing community development project in Yewa South Local Government (75.5%), traditional rulers are effective in the maintenance of law and order for community development (80.0%) and traditional rulers mobilize Community Based Organisations (CBO) for effective implementation of community development programmes (87.5%).

Content analysis of interview revealed that traditional rulers in the local government organized themselves into a council to enhance coordinated activities. The head of the council is the Paramount ruler of Yewaland, the king of Ilaro town. All other traditional rulers articulate the interest of their local populace at the regular council meeting for onward articulation to the local government, state government and federal government, either executive arm or legislative arm of government. Also, this organized council will enhance deliberation on matters that will improve community development in the local government and Nigeria.

5.0 CONCLUSION AND RECOMMENDATIONS

Traditional rulers should be seen as an agent of community development. Traditional rulers are essential part of traditional institution that has capability to mobilize local resources for community development that will lead to overall national development. They are effective in

maintenance of law and order, mobilization of Community Based Organisation and identification of felt-need for community development programmes. The following will improve the effectiveness of traditional rulers in community development;

1. All levels of government should make laws that will improve participation of traditional institutions especially traditional rulers in activities relating to community development.
2. Traditional rulers need to be considered for constitutional roles in governance to improve their performance.
3. Government at all level should frequently consult traditional rulers in each community to identify felt-need of the community for effective policy formulation toward national development.
4. Traditional rulers should involve less in politics and channel their effort toward self-help community development programmes.
5. Traditional rulers should articulate and aggregate citizens' interest through their local government or representatives in the State Houses of Assembly and National Assembly.

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